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Rev. Alexander McKenzie, D.D.,
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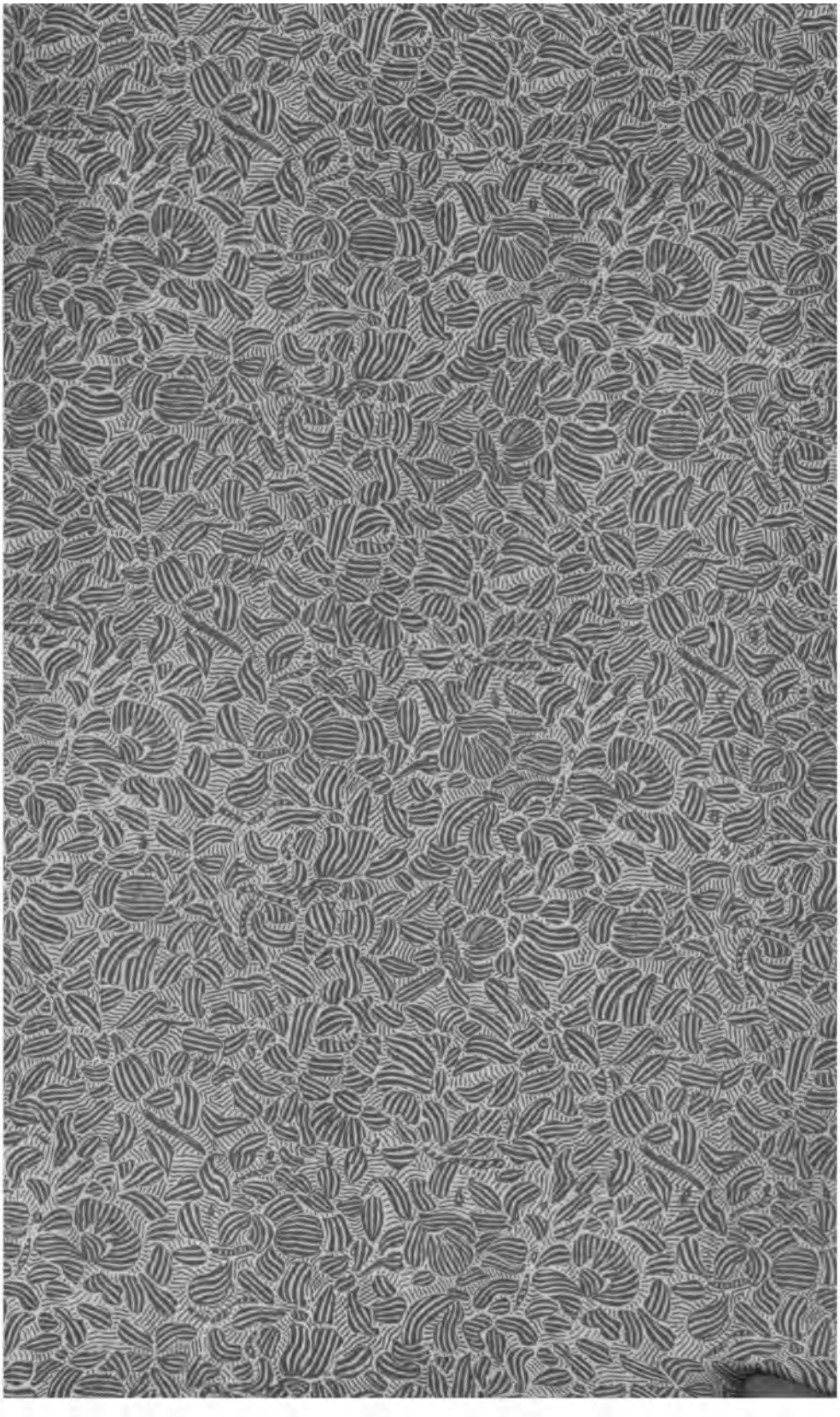

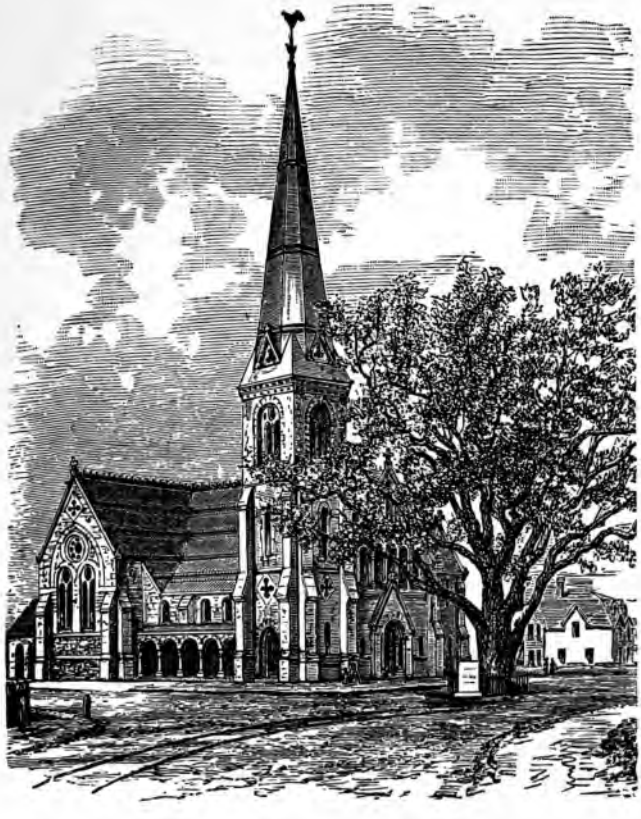

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TWENTY-FIVE YEARS.

SERMONS AND ADDRESSES

IN RECOGNITION OF

The Twenty-fifth Anniversary

OF THE INSTALLATION OF

THE REV. ALEXANDER McKENZIE.

THE FIRST CHURCH IN CAMBRIDGE.

JANUARY, 1892.

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SERMON

BY

REV. ALEXANDER MCKENZIE, D.D.

January 24, 1892.

SERMON.

FOR CHRIST SENT ME NOT TO BAPTIZE, BUT TO PREACH THE GOSPEL; NOT WITH WISDOM OF WORDS, LEST THE CROSS OF CHRIST SHOULD BE MADE OF NONE EFFECT. — I. Cor. i.: 17.

In these words St. Paul asserts his personal faith and describes the work of an apostle. He separates from his office all which is not essential to it and then lays aside things which are essential, that the central fact in his ministry may be seen and that the purpose of his life may be clearly understood. He separates baptism from his work, for he is to preach the Gospel. He separates from this the wisdom of words that men may see the cross of Christ standing by itself and know that this is the good news o God. In this he gloried and this he preached.

I am led to this definition of the office of a Christian minister by the impression of its largeness, of its sufficiency, which has been borne in upon my mind and heart in the days of silence and absence which have now come to an end.

There are many things which belong in this day. It would be natural and pleasant to tell you the story of the months which have closed and to share with you the lessons learned in other lands. But this is an anniversary. The mind runs past the few months into the many years which preceded them.

As I have anticipated this day, I have been asking myself if it would be possible to bring into this first hour the review of five and twenty years and with it the tale of the six months which have rounded out this prolonged pastorate. In the listlessness of idleness, with the mind wandering from the scenes around me to these familiar

places, with thoughts of home blending with the chance suggestions of other climes; with the gathering up of floating, fleeting impressions that they might be made to do service afterwards; with the force of constant habit asserting itself and making all things tributary to this pulpit; I found, or seemed to find, a meeting-place for all the thoughts which belong in this day.

For beyond all which is personal it is proper and needful to ask what is the meaning of a ministry like this; what is its place in the world; by what methods should it fulfil its intent, and how truly and fully has it kept faith with itself, and with Him by whom it was appointed. It is a part of a larger ministry, even His who came into the world to be its light and its life. It must be measured and judged in its connection with Him and with the truth He taught and the truth He was. There is, therefore, an evident advantage in surveying these years from without, far away from all which is local and individual; separate from certain days and periods and incidents. What seemed at first to make this service difficult came to present itself as timely and fortunate. I became glad to have the distant view; to stand apart from it and to look upon my own work as one not carried on in the rush of its events, nor involved in its process and result.

When I began to set in order the thoughts and words for this first service I was passing quietly along the Nile. The low fields bordering the river that had just receded seemed to feel the weight of the ages which were lying heavily upon them; the groves of palm were standing silently in the soft light against the genial sky, sentinels at the gateway of the past; dreamy memories, history, mystery were upon the swift and placid waters. How remote it was from this life, from this sanctuary, this service, these eager hearts, this busy and exciting present! How far is all this

from the land of the Pharaohs, the land of shattered temples and desolated tombs; of the pyramids in their gloomy grandeur and the man of stone looking with his calm eternal gaze across the sands and the centuries! Yet even there, in the country of the past, while yielding to the fascinations in which Egypt has no rival, it was not hard, it did not seem strange, to think upon this house and those who are greater than the house and to reckon up the years which are as moments in comparison with lost and forgotten dynasties. These centuries are but as moments in comparison with the ancient heavens which still bend over the gray ruins whose infancy they watched. What are suns and stars before Him who is from everlasting, the same yesterday, to-day, and forever! His presence is our light; we walk with Him; our service is to do His will; to be like Him is the blessedness for which we hope. This is to-day. The boundaries vanish from between the nations and the limits of time disappear when we stand before Him whose arms were underneath the child who was hidden in the rushes by this river's bank.

He had Himself sought shelter here when His life was imperilled before its time. Out of Egypt He went to redeem the world. The things which were seen have proved temporal, the unseen truths remain. Tradition shows where the Hebrew boy was laid; holy Scripture preserves the words he spoke. Tradition shows the tree where the Virgin mother rested with her child; the New Testament presents His life of mercy and His redeeming death, which lives in His church and in the lives of countless men in earth and in heaven. These are the living truths of the land, which are the truths of the world; for to the world the law was given by Moses, and grace and truth came by Jesus Christ. Is one nearer to these facts by the Nile and the Jordan? But they are the truths which are to be

carried through the earth; they are the truths of life; by them we are quickened and made strong. Even where the lotus invites to forgetfulness we are awakened by the lily of the resurrection. We are the disciples of the life.

We are thus brought into the presence of the universal truths. In the silence we hear God's voice. Moses still speaks. The living grace and truth are still calling to men. What are the intervening years while they are with us? The cry of the apostle finds us as he teaches us to glory only in the cross of the Lord Jesus Christ. There, here, this is the one vital element, the one indispensable grace. To think this clearly in Egypt is so far to prepare for the ministry of truth and life in any land.

Have we been true to these truths here in these five and twenty years?

I have been brought to the same inquiry by a course slightly different from this. The life and the light in which we rejoice have come to us from lands which are now without them.

The supremacy of Moses is not recognized in Egypt, and Christ is disowned where His words were first heard. The star of hope for the world is in the West, and darkness covers the East where the day dawned. In the great temple at Philae, on the portal and the wall, is the cross of Christ, cut in the stone, the sign of the worship which had supplanted the rites of the pagan faith, and was itself overborne and left desolate. In the great temple at Luxor one portion remains almost unharmed, where once Christians had their altar and the service of the new triumphant faith. Now the crescent, with all it means of cruelty and superstition, is raised above the ruined buildings and the ruined land.

The question forces its way to the lips whether the places which once knew the grace of God are to know it no

more; or whether, in the loving patience of God, there are not reserves of grace and designs of mercy yet to be revealed. One is led to ask whether to the countries which still pronounce the name of Christ and write it upon their churches, but have forgotten His precepts and debased the worship which He taught by superstition and formality, there may not come another reformation which shall send the power of truth and the simplicity of obedience into the darkened and needy lives of men. The Son of Man gave His life for the world, and the greater part of the world has not heard this or has heard it to forget it. The result is in history, in the journals of the day, in the saddened and despairing lives of men and nations. I have been unable to repress the conviction that God has still large thoughts of mercy, new disclosures of redeeming love which shall reach and move the world. The fatherhood of God warrants this. The broad reach of atoning grace fosters the hope, while the assurances of the reign of Christ point to larger triumphs of His love in a grander manifesting of His wisdom and power.

The larger the work of the Redeemer becomes in my thought, the plainer it is that greater results are to come from it. When He ascended on high He knew that His name was to be sent through the earth and that the world was to know that it had been redeemed. It was no narrow, temporary confidence. He still reigns in His purpose and in His power. To throw His triumphs into another world is easy. The Scriptures bring them near and create the assurance of conquests of mercy to be made here in the world which held the incarnation and the resurrection. No one can feel that the power of the cross has been exhausted, or that it has fulfilled its own divine intent. The world is not good enough for a world redeemed. Not here, not anywhere, does it show the fullness of the power

of the cross. I do not forget that it is possible to account for the ignorance and unrighteousness in the world. Yet the force of the cross and of the love within it has not been lessened and we wait to see the largeness of the wisdom and the power of God. The earth lies open, waiting for the Gospel of His love. We rejoice in the extension of our missionary effort and its success. We may enlarge our confidence as we enlarge our gifts. But is all hope there? If it is, then it is great and sure. But in other lands I have found this thought abiding and increasing that there may be an added power from on high; another outstretching of the almighty arm; another descent of the Holy Spirit; another time which shall be for the nations the Day of Pentecost. Among the crowds of Spain and the motley hordes of Africa it has seemed to me that these things must come to pass.

With the visions of David and Isaiah, of Paul and John, before me with a fulness of meaning they never had before, — beholding again the desire and confidence of the Saviour as He opened His heart to His disciples and breathed it out in prayer to the Father, — my own heart has been lifted up in hope and I have longed to see the coming of the Lord in the strength of His saving love for the world. Words failed me; I turned back to the visions and promises of holy men. Never before was there so much meaning in the prayer which He taught us, as there has been when it has come to my relief among men who never learned it and never knew how wide are the thought and love of God: "Thy kingdom come; Thy will be done, on earth as it is in heaven."

But is it our Gospel which the nations need? Doubtless. There is no other name which saves but the name we trust. There will be no other name. Whatever new display of grace and truth may be made will centre in the

cross, by which once the world had been redeemed. To know God and Him who has come from the Father, this is life, eternal life. This is to be given to the world that it may live.

But we have more than this. We have Baptism. True, and men should be baptized as the sealing of their faith and devotion. But our first and chief mission is not to baptize, but to preach the Gospel. We have systems, governments, rituals. These are of value, but we are not with these to cumber our mission, which is not to impart the wisdom of words, but to present the cross of Christ. We are not making light of Baptism and the institutions and methods of life and work. But we stand on apostolic precedent while we place our entire reliance upon the cross of Christ. Forms and methods may be varied. The Gospel itself is unchangeable. Must the children of Spain be instructed in our catechism, or the men be enticed from their national sports by the allurements of our worship? Must the crowds of many colors and many costumes along the coast of Africa, and about the cataracts of the Nile, be fashioned into New England Christians and formed into Congregational churches? Must the benighted walk by our candles and be guided by our signboards? Must they learn our philosophy, adopt our statements, accept our definitions, fashion their conduct after our patterns? That which is best for us, is it therefore essential for them? We should be quite content if we could make men think of God, know His mercy in Christ the Saviour, and be obedient to His will. Very brief and very plain would be our message, if we could gain the ears of those who do not know that God is their Father and Christ their Redeemer. Truth becomes strangely compact when one is dealing with the souls of men who need to be saved.

If this is true abroad, how much less than this is true at home? If the simplicity which is in Christ will suffice along the shores which enclose the Mediterranean, what must be joined to it for the coast of New England? I am retracing my own thoughts and giving some account of the days of absence. Of myself I have inquired if this ministry here has been content with the Gospel which would be enough for Egypt and Spain. You are the judges, and for you I will not speak. Yet I have been glad to believe in the days when my lips were closed that in these long years, which are so largely my life, this ministry has not departed from the teaching of our Master and our Lord, and has not covered His precepts with the wisdom of the world. The relations of the Gospel to life are many and various, and we are led in broad paths when we walk with prophets and apostles. The themes of the pulpit multiply with the years. The changing conditions of men require new adjustments of principles. Of this we have been mindful, yet I believe that not for a day have we forgotten or obscured the meaning and the way of eternal life. The old and the young have been baptized. Words have been used and trusted. But from first to last the one truth which has been presented, unfolded, enforced, has been the truth of the cross of our Lord Jesus Christ. This was my quiet confidence when alone upon the Nile I looked fondly and humbly towards this place.

But in adhering to the truth committed to us we have not lost sight of the times we are living in and the place where we are set. It is a time of thought and a place which feels the life of the world. We have not turned from the voices of the wise men, or neglected the spirit of the age. When fresh thought has come and learning has advanced we have known it. When light has come in from any quarter of the heavens we have seen it. What

a reverent scholarship or a rational science could teach or a devout experience could impart, we have been ready to receive. In this we have held steadfastly to the verities, and have been loyal to the truth which once for all has been delivered to the saints who were before us. That truth has become in our minds clearer, larger, stronger, richer, as we have studied it, proved it, and changed it into life. It has seemed to me sometimes that we have anticipated the conclusions of the men of our day by adhering closely to the teaching of our Lord and His apostles. Our simple methods of learning have brought us to results which might have been reached by a longer path. I am convinced that he will not be far behind in the march of the true life and the real learning who keeps near to the leaders whom God has appointed, and accepts the guidance of His Spirit and follows the fire and the cloud. There is a constancy of assurance which is his heritage.

At an impressive service in Rome, while the music of the Mass was filling the church, a thousand candles were lighted which cast their brilliancy about the altar and along the marble walls. The music ceased and one by one the candles were put out and the house left in darkness. The light had vanished with the song. We went away to find the world darker than we left it. But the light which shines within the true church and in the worship of the Spirit needs to be kindled with no torch of man, and burns in its full brightness when the voices of men are stilled. We have sought here to keep the house illumined with the light from above, in whose continual brightness all men can live; the light which streams from the sanctuary along the streets, and into all places where men walk and work: the Light of the World.

Yet let it be said again that we have held wise men in high regard. In exalting the facts of Christianity we have

not sligthed the philosophy and theology which reason upon them. There must be a science of thought in this domain as in every other. Truth and facts are no more isolated and disjointed in the religious life than in the social and physical life. Intelligence combines the things which it perceives and makes every part minister to the whole. There can be no accurate, continuous, religious thinking which is not in some measure theological. Theology follows the facts here as in all science. To reverse this order is to place the opinions and desires of men above the wisdom of God. It is a part of the glory of religious truths that they can be framed into a system and expressed in that which, in this science, is called a creed. No church could hold the respect of thinking men, no preacher could fairly claim their attention, if the definite and reasonable methods of other science were disregarded.

Yet religious philosophy should be simple, confident, and practical; suited to the wants of thoughtful and earnest minds. We have not allowed ourselves to forget that the preacher is charged with a message which he is to convey without change. He does not create, but he conveys the good news of God. We have agreed in believing from the days of Thomas Shepard to this hour that it is the truth of the Bible which we are to teach and to learn. The truth is there and there is the seat of our authority. We have held no secrets, cherished no mysteries. The one book has been in the hands of preacher and hearers and every man could read it for himself. This has contented us.

With the strength and simplicity of this position I was impressed a few weeks since. I had been hearing of authority for religious truth. Men were asking where they were to look for certitude. Echoes of this discussion came to me from this side of the sea. I was in the eternal city, where Paul preached, where the Church early had its place,

and where it reigned in the amplest opportunity and with all rich and abounding magnificence. Yet there was little in the ancient Church around me to enlarge or confirm my faith, or make me feel that there were men who by their office could command obedience. One rainy Sunday morning I turned into a plain Scotch Church. Only a few persons were present. There was no splendor, no show, but a reverent intelligence was quietly waiting upon God. The minister arose in his place, wearing the plain black gown of his order, and opened the book which lay before him. I had seen the same thing all my life. But that morning it came home with a new meaning. I said: "There is authority. A wise man and the open Bible, it is all there. He will read and his obedient mind will be instructed. He will read and we who listen shall be taught. If we will have it so, we shall hear the words which shall make us wise." What does an intelligent man need more than is here, — a ready mind and the word of God. Authority, certitude, truth, he has them all who has the Holy Scriptures which were read, enlarged, explained by the Son of God. To His friends they were committed, and His friends were committed to them. The grass withereth, the world moves, the times change, but the word of our God endures for ever. That we have read and studied together here. There have been many teachers, but one truth.

We have used the witness of history and providence. We have attended to the testimony of the Churches. But like honest Puritans we have done our own thinking. We have placed great reliance on spiritual evidence; on the inner witness and the commendation of the conscience and the experience of godly men, speaking from their personal life and from the fellowship of the Churches. The spirit of holiness and light illumines the mind, and spiritual things are grasped by the spiritual apprehension and proved in the

life which is a walk with God. The Holy Spirit comes to those who seek Him and will receive Him, and becomes their guide. Taught of Him, men know the mind and will of God. Here has been our reliance and with it we have been content.

When, therefore, one goes into lands out of which the light has been removed, that he may enlighten the darkness, he is not moved by idle enthusiasm, nor is he seeking to be heard for his own virtue or wisdom. He asserts no authority but the authority of the truth. He is the messenger of God, and fidelity is as the center of his faith and his word. There or here, this is his position and in it he is strong. He asks men to open their hearts and their minds to the voice of God and the guidance of His Spirit. He bids them think, choose, obey. Where thinking has been repressed, forbidden, and punished, he gives it large encouragement, rejoices in it, allies it with the wisdom of God.

The process is simple abroad. Have we found it sufficient here? We believe in God our Father and our Saviour. We believe in the eternal atonement and the eternal life. We believe in manhood which is divine, free, everlasting. We believe in manly living which is righteousness. Upon the might of these truths we have relied through these years. Am I claiming too much when I bring this confidence from the land of Moses and the Pharaohs?

We have believed in this world, that it is God's world. We have believed in the life here, in all its opportunities and possibilities. We have believed that the tabernacle of God is to be with men upon the earth, where the holy city shall descend. We have believed in love, joy, peace here; in a present good; in the will of God done in the world. We have looked here for the earnest and first fruits of the possession which has been purchased for us.

Religion has not been to us merely the means of securing safe entrance into a paradise beyond the splendid stars, but a life with its immediate obligations and benefits. Life is as real as it will ever be. The apostle was as wise as he was emphatic when he called out to men who were waiting to be good and to have good: "Now is the time; now is the day!" We have before us the ideal world, or better, the world of the Holy Scriptures.

Our world needs now to be helped and enriched by its Creator. Its possibilities are by no means the realities, nor can they be, unless there comes power from on high. We are so comfortable here, the world is so pleasant and society so attractive, that many do not feel the want of something better and higher. There come times when the soul cries out for good, for rest, comfort, life. The need of good is constant, and blessed is the discontent which seeks it and finds it. It is well that there is a future time of gladness. It is better that there may be also a present time of joy. Why should this delay its coming? When we look into the faces of men and into the deep eyes of children and think what might be, we refuse to postpone the day of better things. I have seen them so often, boys whom nature had made bright, whom training had made cunning; girls who could learn if there were one to teach them, now ready to follow the traveller with a jar of water on their heads and to cry for "backsheesh" when the day was done; and I have wished that they might have a chance on this side of the Moslem paradise they dream of. Is the world to be nothing to them — this fair world which God has made? When we mark the wretchedness and helplessness of men and women, repeated in many generations, boldly obtruded in other lands, we refuse to believe that the darkness must last till the grave has claimed its own. We do not see the reasons for delay,

when God is good and great. We are right, we are following Holy Scripture, when we look for good here, and offer it to men and promise it to children. Here men may know God and do His will and have the beginning of the endless life. We do not read of any good which Heaven will grant that ought not to have its beginning in this world, which is God's, where He has lived and wrought, incarnate. The favor of God, and all which rests upon it, do not depend on place or time, but belong to character and conduct which here and now, as everywhere and always, should conform to the law and grace of God. These things we should teach in Africa, and have received here.

In this, too, we have had regard to the day and the place where we are living. While our religious thought and feeling have not lacked meditation and aspiration, they have considered, also, daily duties and daily needs. The church has come more and more to address itself to the condition of men and the requirements of the community. Social science, modern in its development, has already become a part of a theological education, as it has long been, a feature of the religious life. We have always belived in this, but now it has a larger place in our design and effort. It is the proper outgrowth of our faith. The Gospel which we hold found its earliest application in ministries of immediate helpfulness. Divine power met men where they were and helped them there. This was in its intent. The mercy of God was inclusive, and healed men's sicknesses, while it forgave men's sins. The Gospel is eminently practical. It precedes reform. That which the schools are doing and teaching under new terms is but the obedience of Christ. The new word "ethics" is not so large or so good as the old word "righteousness."

The cross of Christ, in which St. Paul gloried, was in the broadest sense the cross of helpfulness. His faith, which

had the cross for its direction and inspiration, enlarged and adorned his life. Simple as his Gospel was, it included the duties and relations of common life. The epistle to the Romans has its eighth chapter, declaring us now the children of God and assuring us of victory, — and its twelfth chapter, embracing the duties of our every day life. In his first epistle to the Corinthians is the thirteenth chapter, teaching us the meaning and power of love, — and the fifteenth, promising the resurrection of the dead. We slight nothing which concerns men, we meet them in the widest charity and service, when we are true to the cross whereon they and we have been redeemed. The needy world which stretches beyond us requires no more than this Gospel would give, and no friends better than those who are filled with its spirit and ready to do its deeds.

Is there a greater need here? Have we regarded the sufficiency of the Gospel of the cross for all the wants of men in all the worlds there are? Have we wrought it into our plan and work in the days which have gone? It is a question of serious concern as we retrace the years of our common ministry.

Yet we ought not to neglect in this review the vision which is granted us of the life to come, in the world to come. These years on earth are the beginning of eternity. This is eternity. But the mortal puts on, puts forth immortality. The new heavens are revealed and we dwell beneath them. Life becomes free, strong, pure; the spiritual life. Now are we the children of God and we shall be like Him, for we shall see Him as He is.

I have thus shared with you, my dear friends, thoughts and feelings which entered into the months which we have spent apart. I have not designed that they should be an account of the past alone. If this plan for a ministry is good, it must serve us in the days to come, whether they

be many or few. Wiser for the experience of these years, we should be able to adjust our methods to our work, correcting, enlarging, improving, as the light shall come to us. The great need, I am persuaded, is not new methods, but a new spirit for the tried and proven ways. If there should be given to us a deeper sense of the meaning of our work as Christ's disciples and ambassadors; of the power of the Gospel with which we are put in trust and the responsibilities which are inseparable from discipleship; of the opportunities for Christian living which are more ample and more impressive in this than in any other domain of life; of the desire and confidence of Him who has called us through our love to care for His lambs and His sheep, and for the "other sheep which are not of this fold"; — if these convictions should be deeply set in our purpose and desire until they were regnant in our life, then should we advance in vigor and constancy of character, and our influence would be enlarged for the advance of the world.

It has come to me with a force which I cannot measure that it is a serious thing to be disciples of Christ and to have the world given into our keeping. This is, beyond all comparison, the highest honor to which manhood can attain. To be branches of The Vine and shepherds of the sheep, — herein are the unsearchable riches of Christ revealed to men. If I have any wish to-day for you, my people, and for myself, it is that we may know this and live in the power of this truth.

We need to extend our service and the influence of our life, and to make them more constant. The fruitful part of Egypt is watered by the Nile. It has been said that the Nile is Egypt, so complete is the dependence of the land upon the river. Yet the waters cover only a narrow strip of land and that only for a few weeks. Then along

the stream may be seen men raising the water from the river and pouring it over the fields, in the hard struggle for bread. Now it is proposed to turn the waters of the river into the desert and to form there a lake which can be used when the Nile has failed, and which will widen the area and lengthen the time in which seed can be sown and the harvest gathered in. When this is done, it will be the old Nile still, extending its influence in the land.

You can read the parable. The river of truth and grace touches our life. We raise the waters by our work. But we need the inland sea, deep, constant, full of life; the generous, perpetual source of life, for our own house and for the world.

Gracious and pleasant have been the years we are reviewing. Sacred has been the fellowship which has held us in bands that have not been broken. It is a grand company of true and loyal souls which has been here and is still in communion, though so many are in heaven. Memories are too deep for words. Saintly names are in our minds as we recall these years. Saintly lives rise before us as we think upon our work. But with all and in all is a large hope for the days which remain to us, which are bearing us on to our rest in the land where life find its fulfilment. To feel the realities and to yield to them in a free spirit is the privilege of these days of quiet transition.

If I have brought home any thought which is more than the others, it is the thought of God. Of God and His life in the world and around it; the life which He bestows on all who choose to live; the life which makes us one with the Son of Man and makes us stand in the world bearing His name and finishing His work.

It has come to me sometimes with wonderful force; when alone in the past which has closed, looking over the

ended centuries which have gone on to Him; where all things were silent, and all at rest but thought itself; or, looking into the heavens, calm, strong, undisturbed, where His unseen hand was holding in their courses the stars which are invisible by day, and all the worlds were telling His glory. Then has God been very near and the life in Him very real. I wish that I could tell you of it!

There has been, besides, the personal communion, alone with God on other continents, and on river and sea. There have been times when He was seen, His presence felt, and in His guarding, guiding care it was a delight to live, — God, "who is never so far off as even to be near."

The soul expands at every thought of Him and feels its immortality, and the man becomes light for men, "In His Name." This is our confession. This is His promise. To-day, beloved, with new devotion, let this be our life.

SERMON

BY

REV. ALEXANDER MCKENZIE, D.D.

January 31, 1892.

SERMON.

I intended this morning to resume the usual services of this place, but I am advised by the officers of the Church that it is desirable I should make some further review of the years which have closed this period of this ministry, and I have yielded to their judgment and advice. I spoke to you last Sunday concerning the principles which have governed this ministry for these twenty-five years. I shall speak this morning more of the characteristics of this work; and I take as my text: —

"AND THE APOSTLES GATHERED THEMSELVES TOGETHER UNTO JESUS, AND TOLD HIM ALL THINGS, BOTH WHAT THEY HAD DONE, AND WHAT THEY HAD TAUGHT." — St. Mark, vi.: 30.

Our thanks must be unto Him. While we are thinking and talking one with another of the way we have been led, still it is to Him we come, making our return. It is with grateful, loyal hearts that we make this acknowledgment of His mercy, and report to Him that which we have done and taught.

The history of this Church is somewhat remarkable. It is a part of the greatest movement of these modern centuries. It is a part of the movement which was to establish a Christian republic. It was an English-speaking people who came to this land, which seemed to have been kept for their use, where there was room enough to do what had never been done up to that time, but which must be done before human institutions approached perfection; to form a republic where men could govern themselves in the State and in the Church. No man saw this at first, yet this was evidently the purpose of God.

NOTE. — This sermon is somewhat condensed and abridged in the printing.

They came here, not as discoverers, but as builders. They were men of large proportions. They brought England with them, that is so much of England as they could carry in their hands and hearts, and convey in their ships. They brought the love of learning and the love of religion. They were able to establish here, not the beginning of institutions, but full-grown institutions, because they were full-grown men. This is very evident from the fact that they were no sooner here and had established a Church, which was as old as any Church in the world, because it was the outgrowth of the Churches which were before it, than they set up their College by the side of their church. I call attention to this, because it shows that this was a mature movement, and the things which these men held and taught were very large and mature things, which have not needed to be essentially changed.

This Church was a part of this movement. The men of this part of the continent had a goodly share of the wealth and education and culture of Europe, and those who came to Newtowne, or Cambridge, compared well with their neighbors. However much we may smile at the antique words of praise and gratulation which are lavished upon them, it is plain that they were men of large endowments. The measure of a man is his ability to do the work he is called upon to do. It is not whether under other conditions he would do something else.

Our founders were such men. The soul-refreshing Thomas Shepard and the matchless Mitchel stood as high as any men in the Churches. They established their work and its influence upon foundations strong and sure. Let me ask you to remember that this was a full-grown Church when it was established in 1636; that it was as large as it has ever been; not in numbers, but in its meaning and in its relation to the community of which it

formed a part. Then came those years under Oakes, at once pastor and president, and under his successors until the days of the Revolution, when the Church stood in its place under Nathaniel Appleton and fostered the rising and risen spirit of independence. Following the Revolution was the incoming of new opinions to divide the churches. This church became separated from the parish to which it belonged. Then the Church, leaving the house where it had worshipped, leaving its communion service and its treasury, and everything but its faith and devotion, went across the street taking the Gospel into the house of the Law, and under the leading of the venerable and venerated Abiel Holmes entered upon a new period in its long history. Then came those days of struggle and transition, and that brief, vigorous, constructive ministry of Nehemiah Adams, after which the Church was given into the care of the man whom I have immediately followed.

His was a most useful ministry. The Church grew with the community and became strong. The people were bound together and had leisure and resources for good works. The new meeting-house was twice enlarged. The character of the Church became established, and many joined themselves to it and helped on its work, until when in 1867 I came hither by your summons I found a compact Church with between three and four hundred members, a substantial ecclesiastical society, a Sabbath-school well organized, and a good promise which the future would fulfil, in keeping with the long and distinguished past.

I make this sketch that you may see where this ministry began. It began about thirty-eight years after the crossing of the street. During these years the Church had enlarged its purpose and men understood better the work that was given them to do. They knew it very well in 1867. The war of the Rebellion had been fought through. Cambridge

had again stood at the front for the liberties of men. I found here a society of Christian women which had been organized for the benefit of the soldiers, sending them such help as willing, loving hands could bestow, almost the last remains of that ministry of love and good works in which the service of the home joined with the service of the field. Those had been sad, but instructive years.

What has taken place since? I think I may call it expansion, extension. There are few things which could be called original. There has been a legitimate and proper growth of the good which was in the Church at that time. We are larger in numbers, more than double in number. We are larger in activities, but this is only the outgrowth of what was here in the old days. This expansion has been in keeping with the expansion of the town. The community grew and of course we grew.

I cannot make a comparison with the town, but our growth can be compared with that of the University. In 1867 Harvard University had about one thousand students. To-day it has more than twenty-six hundred. At that time Harvard was expending about two hundred thousand dollars a year. It is now spending a little less than a million. I think that the growth and expansion of the church have kept pace with the growth of the University. It is appropriate to add, — the story is often told, but it is always a refreshing one, — that Harvard College came here because Thomas Shepard was here. From that day onward the alliance has been very close.

The University has always aided in maintaining the services of the Church. A large number of the students and faculty have worshipped with us here, and we seem to be making a fitting comparison when we say that the expansion and growth of the Church have been very much along the same lines and in the same degree as in the University.

I am to speak of certain things which have marked these years of widened life. First, there was the building of this house. The old house on Mt. Auburn Street, near the site of the original place of worship, was small and inconvenient, and in an unpromising place. It was virtually made a condition of my coming that I should have a new meeting-house, and here, where Deacon Moore had lived in former days, where "the gentle, innocuous Dr. Jennison" had his house, the Church now has its home. Wise men, forecasting events, laid their hands upon the land and secured it, that when the time came it should be ready for the Church. It was waiting, and the time came as soon as could be expected. The house was built, and in the spring of 1872 the public services of the Lord's day were established in it. In the same year the Parsonage was built, and in the year after the Chapel.

This was all done by the people. There were large gifts, with which we shall always associate Mr. Whitman, Mr. Payson, and one or two others. There were these generous gifts; but there was scarcely a child or student or singer in the congregation who had not some part in erecting and preserving this building, that it might fulfil the purpose to which it was consecrated. It was a Church of the people, built by the people, built for the people; and if any said it was too stately for all the people, it was enough to answer, that the Church which was too good for the poor was too poor for the good. For the sixth time the Church found a home for itself and one admirably adapted to its sacred purposes.

There was another thing which came in at the same time and in the same direction, and that was the growth of the young life in the Church. Previous to the beginning of this ministry the Church was managed almost entirely by persons in middle life. At that time the young were enter-

ing the Church and taking upon themselves the relations of Church life, and coming to the table of the Lord. The new life was reaching out a little. This was true in other places. Young Men's Christian Associations had been formed. There was one in Boston and one in New York, and in a few other cities. They had by no means come to the place which they now occupy. The young were coming forward here, and they were to be encouraged. I was young and I greeted with all my heart this faithful and promising life which moved on and performed its part in the Church work, until it was finally organized as the Young People's Alliance, which has been a force in the Church ever since. It has been a feature of this ministry, that our young people have grown up into Church service and membership. It has been my strong desire that they should love the house, that they should receive the truth in a simple faith, and as they grew into young manhood and womanhood should love God, and know Him as their Father and their Redeemer, remembering that our Lord was a young man even when He died. This in some measure has been realized.

There came with this an expansion of the activities of the Church. Some forms of work were dropped, others enlarged, and others were added. It was a theory of mine that this Church, being the oldest and the largest in the community, should make itself felt where no other Church was known. I tried to have this carried out. But with the care of a large congregation, I could not reach far beyond the parish walls, until you gave me a few years ago a man to stand at my side to share these labors with me. Since he has been here we have gone far towards realizing the idea of a Parish Church until I think there is scarcely a street in this community where at least one of the ministers is not known. Through these

months of my absence, you know how faithfully he has stood in his place alone, continuing and extending the ministries of the Church, honored and trusted by you, and beloved wherever he has carried the name of the Church.

Our home missionary work has grown very large, reaching throughout the city and over the land. Our foreign missionary work has grown, and all this work was never so extensive and promising as at the close of these five and twenty years. Here, too, we are sharing with the community. There has been a Christian Association founded here and we are in it. Five and twenty years ago we had no place for the sick, except the almshouse; now we have one of the best hospitals in the country. We had no place for orphans until the Avon Home was founded by a member of this congregation. We had no place for the aged until in these latter years one has been established. Our Associated Charities have been founded. The Social Union has been formed and has advanced to a large usefulness. In all these we have had our part and rendered our service.

If I may refer again to College life and the presence of the College with us, the influence of the Church has been very considerable through the men who have come and gone. We have had a reasonably stable congregation, but we have always had young men coming for four years, entering into our life and passing out into the world, going to places of responsibility as lawyers, physicians, ministers, merchants. There has come to us an abundant reward for all we have done in their testimony to the blessing they have received through your ministrations and the influence of your Church and your homes.

The influence has gone beyond this; further, perhaps, than you planned; possibly on some lines it may have gone further than you thought wise. It has come to pass,

not through any effort of mine, that this Church has become concerned in many things which have touched the welfare of the community and the land. There has come to me a very goodly portion of what you have called outside work. It has been connected chiefly with Churches and Colleges. It was your work, and whatever your minister has been able to do, you have done.

I mark this extension of our influence, this extension of service, and the influence which has come through associating with other men in other kinds of life, and this may possibly be regarded as a feature of the ministry we are reviewing. For I have learned from men as really as from books. I know that my own thought, and that my preaching, have been affected, I trust they have been improved, by contact with living men, of many callings, and by joining with them in the varied work of our busy times.

Perhaps I ought to notice one thing more, and that is the religious teaching and believing of this period. I spoke of that somewhat at length last Sunday. The teaching of this ministry has been Christian. In my conception this place has no meaning except as a Christian Church. There are a great many other institutions, but this is a Christian Church, and I came here as a Christian minister. The ordination passage of the New Testament has long been in my mind. It is at the close of St. John's Gospel, where the risen Lord met His disciples by the sea of Tiberias, where He had so often met them. He filled their nets with one hundred and fifty-three fishes, and gave the one hundred and fifty-fourth fish, for which they had cast no net, and then, after He had done all this, He spoke to them: "Lovest thou me"? This was the entire examination of these candidates for the ministry at that time; and when that had been answered, He said: "Feed my lambs, feed my sheep." I do not know why anyone wants any other

ordination than that, administered under Christian institutions, with the laying on of hands.

You ask, have not there come great changes in religious belief and teaching here in these five and twenty years? No. I do not like the word change. If you ask if there has been growth, yes. The change in the belief and teaching of this pulpit has been the change there is in a tree when it becomes a larger tree, spreads its branches more widely, extends, multiplies its blossoms, transforms them into fruit and gives shade to the passer-by. The expansion, the extension, the fulfilment of truth — we had been false to our faith if this had not come to us. Was it not an apostle who said: "Grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ"? Was it not an apostle who said: "Add to your faith virtue, and to virtue, knowledge"? We know more, or we have labored here in vain. Truth is larger in our thought and life. It must be after the serving and praying of a quarter of a century. But of other change than this I have no information.

Have you not given up the harsh doctrines? No. One thing always prevented that — I never knew them. I never was taught a harsh doctrine in my home, in the Sunday-school or by any minister to whom it has been my privilege to listen. I do not know of a harsh doctrine in the Gospel, and I have nothing else to teach or to believe.

But have there not come great changes? There have come great changes and advances in the whole domain of religious thought and study. Men have been studying through these years. We have a much better translation of the Bible than twenty-five years ago. We are much nearer the inspired writings of the apostles and prophets than five and twenty years ago, and this new translation has been used in this Church during these latter years. It were

folly to say that we have not felt the spirit of the time. Our place has been with schools and scholars. Have we not had with us here one of the finest New Testament scholars in the country — a man who has given in his great book the finest contribution to Biblical learning which has been made in our time? Have we not felt the presence of that Christian scholar, whom I could not name were he not beyond the seas? Have we not held him a brother beloved? We have lived in the world where we have felt its quick and ardent life.

We know the things which men are saying and doing. Surely it is not boasting to say that we have been able to distinguish between the things that have been criticised — towards which scholarship has turned with its great eagerness, perhaps with an over-bold spirit and endeavor — and the verities with which they were surrounded. I do not know, I am not positively certain that I have taken the wisest course. But you will bear me witness, and I ask you to believe that it was intentional and not accidental, that the controversies of this time, wether touching the policies of societies or the criticism of religious truth, have not found a place in this pulpit. Perhaps you have thought sometimes it would be better if they had been here. I have not thought so. It did not seem to me that I was set to discuss the theories and explanations of men; and as concerns the Gospel of God, no criticism has come within a thousand miles of it. Not so much as a shadow of a change has passed upon the truths and principles we have preached and loved, living in them, meaning at last to die in them. It has not seemed to me worth while to disturb you, and possibly to turn you from the things you knew. There has come to my mind sometimes the judgment and practice of my College President. He said: "I never preach about any-

thing until they have stopped talking about it in the omnibus." It has lessened somewhat the range of subjects, but it has saved us from temporary distraction. We have kept our faces toward the light and have welcomed the breath of heaven. But a flurry in men's opinions does not permanently affect the everlasting verities. So we have kept close to the things that we knew, and if, after the apostle, we had to say: "We know in part," we always laid the emphasis on the first words, and said: "In part *we know*." The part we know has been the part we have preached and taught.

We stand in the centre of these truths: God greater than ever, Christ greater than ever, the atonement more divine, and eternal life rising into that higher, divine conception, to know God; while His Spirit is within our spirit and we are serving and living in the Father. To know God and Jesus Christ whom He hath sent, this is eternal life; not to wander the celestial plains and not to strike the golden harps in a paradise we cannot evade, but to know God, in the conscious, vital intercourse of a soul with a soul, and to know the incarnate love of God, redeeming men, by taking their sorrows and sins upon Himself. This is eternal life, the conception which grows with the years and will grow in the uncounted centuries.

Upon these truths, simple as they are in the statement of them, we have stood. We have taught them. You have heard them. You have repeated them in your homes and told them in the Sunday-school, and made them your own thought and life. We have banded ourselves together and have repeated one with another in the simplicity of a common love the covenant of our fathers: "We who are now brought together and united into one Church, under the Lord Jesus Christ, our Head, in such sort as becometh all those whom He hath redeemed and sanctified to Himself, do

here solemnly and religiously, as in His most holy presence, promise and bind ourselves to walk in all our ways according to the rule of the Gospel, and in all sincere conformity to His holy ordinances, and in mutual love and respect each to other, so near as God shall give us grace."

When I came here the Church had no creed. You had the old Boston confession of 1680, and everyone uniting with the Church confessed his cordial assent to every article of it. I was not content with this. I wanted to hold up here before the congregation the truths we believe and I wrote the form of confession which we have used for twenty years. You adopted it and it has stood as the symbol of our faith, reaching back into the old covenant. As the children of God in a common service, in that happy, saintly Puritan phrase, written by a Puritan heart and with a Puritan pen, we stand together in the name of Christ, to love Him and serve Him "so near as God shall give us grace." This is of the past.

But for the future, we hope with God's grace and grateful hearts to advance into the days whose number, whether they be many or few, none can tell. A good indication of the life of a society is its necessity. We stand in the presence of certain wants. Perhaps it is the best testimony to the twenty-five years that we can do better, that we can accomplish more. I look at these stately walls which have grown a little gray in five and twenty years. The skilful hand might touch them and illumine them. I go into the Chapel, crowded to-day beyond all comfort, needing to be extended upon the land which waits for it. I think of our Christian activities needing more men, more women. I think of the gatherings of our youth which should bring all our young people into their fellowship. I think of the opportunities which this year is opening to us, this grand time we are

living in which offers us so much, to summon you all, where the many stand, into this service of the Christ and the church, the service He appoints and rewards. It needs but the incoming of life which shall fill us with new love and bear us forward, and the coming years shall exceed the years that have gone.

Oh, my people, not for my sake, not for the world's sake only, but for the Christ's sake, shall we not live to Him? What are our separate wishes and desires when His great commission comes to us, and the life of divine service summons us to itself? I join my hand, I join my heart again to yours. I have no interest apart from you and yours, but we are Christ's disciples. Let us come into His life and live it. "For what is our joy, or hope, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?"

ADDRESSES AND LETTERS.

ADDRESSES.

Sunday, January 24, 1892.

The Reverend Alexander McKenzie was installed as Pastor of the First Church in Cambridge and the Shepard Congregational Society on the twenty-fourth day of January, 1867. It was the desire of his parishioners to make an appropriate recognition of the twenty-fifth anniversary of his installation. Committees were appointed to arrange the various services of commemoration and the coöperation of all the Congregation was invited. The response was generous and unanimous. The plans of the committees were admirably made and were carried out with great success. On Sunday morning, January 24, 1892, the Pastor preached an appropriate sermon in which he defined the principles which had controlled his ministry. It was the first of the two discourses which precede this narration.

The session of the Sunday School on that day was held at the usual time and the exercises were made a part of the commemoration. The Superintendent, Mr. John B. Kempton, presided and made a brief address. Addresses were also made by Mr. Charles F. Stratton, Mr. George S. Chase, and Hon. James M. W. Hall, who had been Superintendents, and by Mr. William E. Shedd, who was formerly a Teacher in the School.

Members of the Primary Department with fitting sentences brought the letters for the inscription which was placed on the wall, Welcome to Our Pastor.

The remarks of the Pastor were addressed especially to the children and youth. He spoke of children whom he had seen abroad and of some things which they had done for him while he was travelling. He told of their wants and of their ability to learn if they could be taught.

He expressed his great pleasure in being again with the School and thanked the children for their kind welcome.

On Sunday evening the service was held in the Chapel. The attendance was very large. The devotional exercises were conducted by the Rev. Leonard S. Parker, the Pastor's Assistant. The singing was by the Choir and the Congregation. Hon. James M. W. Hall presided and made the opening address.

ADDRESS OF THE HON. JAMES M. W. HALL.

One hundred years ago this very day Rev. Abiel Holmes was installed as Pastor of this Church. After thirty-nine years of faithful service he resigned, but he continued here until his death. Since his resignation there have been but three pastors settled over this Church, including the present one. Whatever else this may indicate, it certainly speaks well for the "perseverance of the saints," or as our Pastor so felicitously puts it, "the constancy of love."

This Church is accustomed to long pastorates. Since the organization of the Church it has settled eleven pastors, and all but one have died in office or in the service of this Church. It is a good place to fill and in which to fulfil one's work. Our Church decides and selects with care and deliberation. It has always been loyal and devoted to its choices. It has held fast to the Apostles' teaching, and has never yet been carried about by any "wind of doctrine."

Rev. Dr. Albro was settled over this Church, April 15, 1835. Cambridge was then a town of six thousand inhabitants. The town has grown into a populous and wealthy city. It is pleasant to think that this Church has through all these years been so closely identified with the civil and educational affairs of this city, and many of its members have been called to high places of honor and trust, in the city and College, the State and the Nation.

Judge Parker, who responded in behalf of the Society at the twenty-fifth anniversary of Dr. Albro's settlement, said: "It seems to be a historical fact that Harvard College was located at this place rather than any other because of the existence of the Church that was under the care of the Rev. Thomas Shepard." Harvard College was really founded to give "an educated ministry to our churches," and it has ever been a source of "spiritual learning."

Of the committee of fourteen appointed to arrange the details of Dr. Albro's twenty-fifth anniversary only two are left, Hon. Charles Theodore Russell and Mr. George S. Saunders. As we look over the names of those who were here twenty-five years ago, memory is flooded with delightful recollections and happy associations.

We think of Washburn, Melledge, Gray, Parker, Farwell, Homer, Ropes, Marrett, Whitman, Templeton, Stratton, Bradford, Taylor,

Gilman, Wyeth, Tilton, Hosmer, Merrill, Hanks, Sands, and many others, with the many noble women whose labors here are a part of the Church's life and history. How naturally the words of the writer to the Hebrews come to our minds, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

As we gather here to-night there are many we sorely miss, but we greet each other and them in this spiritual fellowship which death cannot divide and which was never more dear and close than at this time.

Of how little value are statistics at such a time as this. One might as well try to determine by a census report the patriotism of a people as to determine the value of the ministry by statistics. We meet here not to indulge in figures as indicating our growth and strength, but as a family to recount God's mercies to us and to rejoice together that this church is strong, as it always has been, in its unity of purpose and life. There are no "schisms" or "isms." The old Bible of our fathers and mothers has always been good enough for us and the great central doctrines have been faithfully taught and believed, and this is one of the secrets of the strength of this old Church.

We received seven months since from our Pastor a trust which we have endeavored during his absence sacredly to guard. We are glad to relinquish that trust to him to-day, with unimpaired strength we believe, and, as we welcome him back, to assure him that this Church is strong and true in its high mission and hopes. We know the Gospel has been preached during all these years "not in enticing words of man's wisdom" but as the power of God unto salvation through the cross of Jesus Christ, the world's only Redeemer and hope.

These twenty-five years of memory stimulate our hopes for a long continuance of this ministry and at last the reunion in the upper sanctuary, "the building of God . . . eternal in the heavens."

The Hon. Charles Theodore Russell and George S. Saunders, Esq., were introduced as members of the Committee of Arrangements at the celebration of the twenty-fifth anniversary of Dr. Albro's installation.

ADDRESS OF THE HON. CHARLES THEODORE RUSSELL.

Mr. Chairman: — Reflecting, as I came into this service to-night, how many of these historic anniversaries I had attended in Cambridge, I find there have been six in which I have taken part — the two

hundreth and two hundreth and fiftieth anniversaries of the founding of Harvard University, the two hundred and fiftieth anniversary of the settlement of the city, the two hundred and fiftieth anniversary of the establishment of this Church, the twenty-fifth anniversary of the settlement of Dr. Albro, and the occasion of our leaving the old, and coming up to this new house of worship. To-night I come to the seventh, and thus reach what, I believe, I may call my sabbatical term, and shall claim to be henceforth entitled, by all the rules of the College, to my "sabbatical vacation." I am under no despondency of age, but mean to remain, as long as by God's blessing I may, in love and trust, not the less cheerful in the hope and confidence that my remaining, like my past years, may be blessed by the ministrations of him whom to-night we meet to congratulate and honor.

It is seldom — quite, quite too seldom, I am sorry to say — that a church of our denomination holds the twenty-fifth anniversary of the settlement of two successive Pastors; still less that such a church, in an existence of more than two centuries and a half, counts upon its roll of pastors only fourteen, and finds itself at the end of these conservative and yet progressive years more prosperous than ever, resting always on the foundations of the Fathers, upheld and extended by the faith of the children, upon whom the precious inheritance has descended.

Of those who took active part with me in commemorating the twenty-fifth anniversary of Dr. Albro's pastorate, I think only four survive.

As I look back over the intervening years between that time and this — a generation — I see a multitude of pleasant things of which I would be glad to speak. But for you the occasion does not necessitate, and time will not permit this. As we look back over these years we may all well express ourselves in the language of Addison's hymn: —

> "When all thy mercies, O my God,
> My rising soul surveys,
> Transported with the view, I 'm lost,
> In wonder, love, and praise."

For twenty-five years Dr. McKenzie has followed very closely in the footsteps of his eminent predecessor; and this is no small praise, as some of you personally, and all of you by tradition, well know. I do not mean that in all the unessentials of the faith, or modes of its expression in worship or otherwise, our two Doctors have been identical. Sometimes I think the junior may, in the progress of religious truth and development, have trodden a little on the toes of his distinguished

senior. Possibly the latter, if here, might have given him (and perhaps with the entire concurrence of his sainted deacons) a hint of his mild, genial, and loving dissent. We have to-day listened to our beloved Pastor, and heard with grateful hearts the words he has spoken. I need not repeat them.

I hold in my hand the sermon delivered by Dr. Albro on the twenty-fifth anniversary of his settlement, in April, 1860. May I read to you two or three extracts, which I think, if you compare them with what you have heard to-day, will satisfy you that our ancient Church has been and is as continuous in its faith as it has been in its organization; and in its attitude to-day rejoices not more the heart of Dr. Albro than that of the godly Shepard. Dr. Albro says: —

"The Apostle tellls us that the Church of God is 'built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom the whole building fitly framed together, groweth unto an holy temple in the Lord.' By this figurative language he shows you what doctrines the church believes, upon what Saviour it relies, and with what materials it is built up. . . . Not altogether ignorant of the philosophical and religious speculations of the present day which many regard as improvements upon the doctrine of the apostles, and which a restless and somewhat conceited age is disposed to run after without much reflection upon their origin or their tendency, I have endeavored to keep to the old paths in which the saints of God, in all ages, have gone to heaven, and to build upon that foundation which God has laid in Zion, with the gold, silver, and precious stones of souls converted and sanctified by the Spirit of grace. The great object of my preaching, to the exclusion of all topics of a merely temporary, or worldly interest, has been Jesus Christ, and him crucified; and with this alone as the ground, the reason, and the power of my ministry, I have labored to perfect the superstructure which the fathers commenced in this city two hundred years ago."

"My hearers, we meet together to-day upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, and under that banner of truth and love which has waved over this Church from the days of the Pilgrims until now. We meet as pastor and people in the name of Christ, who is head over all things to the Church which he Has redeemed by His precious blood. We meet to raise a monument to the loving-kindness of the Lord, who, amidst many errors and delinquencies, has never left Himself without witness among us. We meet to give testimony to the value of those religious principles which the experience of all ages has proved to be of divine origin and of saving power."

These extracts sound to me much like what we have heard to-day. Our Church has always been progressively conservative, and conservatively progressive, — building on the old foundations, but ever the structure which advanced intelligence, a closer insight into the true relations of God and man, and larger and wider comprehension of that "true light which lighteth every man that cometh into the world," demand.

Never has this Church been doing its work better or more successfully than now. I should say more if Dr. McKenzie were not present, but as he is present, I fear, if I were to say all I would, I should offend his modesty, and betray my own want of good taste by speaking in such presence. I assure him, though I need not, of our respect, our love for him, our pride in him, and of our earnest wish and prayer that in his case the words of the wise man may come true, — "The thing that has been is the thing that shall be," — and so, the twenty-five years we have had are to be but the prelude and assurance of the quarter of a century yet to come.

One of the many things in this Church which, among others, strikes one with especial pleasure, is its genuine and perfect unity, not only with its pastor, but among all its members; — I think I may call it charming. It is evidenced in its long pastorates not more than by its constant and daily life and action.

We all of us, I suppose, have our little "isms" and idiosyncrasies, but in our broad spirit of Christian love and toleration they not only breed no disturbances, but they give rise to no animosities and excite no criticisms in which mutual respect is not the leading ingredient, and a stronger union the result.

I remember some years ago when that excellent and earnest seaman's preacher, Father Taylor, in one of his sermons fell into a long and complicated sentence, where he seemed to have lost the chart of Lindley Murray, and seemed quite uncertain what land he would make, he said: "Brethren, I have lost the track of my nominative case; but this I know, — I'm bound for the Kingdom of Heaven." So under Dr. McKenzie some of us, in his glowing rhetoric, lose the track of this or that of our individual "isms," but this we know — he is "bound for the Kingdom of Heaven." To this point his chart and compass are ever true, his course well laid, and his ship's company loving, trusting, ready to do his every bidding so long as, with his eye upon the star that led the shepherds, he keeps his hand upon the helm.

REMARKS OF GEORGE S. SAUNDERS, ESQ.

While we are commemorating the twenty-fifth anniversary of the present pastorate, it is in keeping to remember that this is an anniversary season with this Church. It was on the first day of February, 1636, that this Church was organized — within a few days of two hundred and fifty-six years — and shortly after this, Thomas Shepard was installed as the first minister of the ancient Church. On the 25th day of January, 1792, Rev. Abiel Holmes was installed as the eighth minister, and this day completes just one hundred years since this event. For nearly forty years he served this people with fidelity, receiving from the Church its confidence and affection. Toward the close of the pastorate a controversy arose which resulted in a separation of the Church from the Parish, and the Church was compelled to leave the old meeting-house in which, for more than seventy years, they had worshipped; and public religious services, which began with Thomas Shepard, were maintained in the old Court House, and have continued to this day. The fire upon the altar has never gone out. The council called to act upon the resignation of this good man, said of him: "It is unnecessary for this council to add anything by way of testimonial and recommendation to a character so well known in this Commonwealth, in this country, and Europe, as that of the last Pastor of the First Church in Cambridge, the long-tried and highly-esteemed friend of learning and religion; his works are his testimonial and his praise is in all the Churches."

On the 30th day of January, 1835, fifty-seven years ago the coming Saturday, this Church, by a unanimous vote, called John Adams Albro, whose portrait is now before us, to be the tenth minister of this people, and for thirty years he was our faithful and honored Minister and Pastor. On the twenty-fifth anniversary of his pastorate, interesting services commemorative of such an important event in the history of a Church were held. Mr. Zelotes Hosmer, who for many years had been the efficient superintendent of the Sunday School, and also the clerk of the Church for more than twenty years, spoke in behalf of the church, and Judge Joel Parker, the Royal Professor of Law of Harvard College, represented the Society.

Dr. Adams, the ninth pastor of the Church, said of Dr. Albro: "We depend upon him for counsel, we listen to his large and well-considered experience, we feel safe to be guided by him, we always look that he will be on the side of sound principles and well-established order, and we are not disappointed. Truly, his name is worthy to be written with the renowned line of ministers who have preceded him."

Twenty-five years ago, on the 25th day of January, 1867, he who has addressed us to-day was installed as the eleventh minister of this people. We will not congratulate him for having finished so large a part of his life, but we are grateful that he has been spared to us for a quarter of a century, that he has broken unto us the bread of life, that he has been with us in our joys and sorrows, and when the dark clouds were over us he was loyal and true.

There are some present who can recall the installation services of our Pastor on that beautiful winter day twenty-five years ago this day. It was the suggestion of our revered friend and parishioner, the Hon. Charles T. Russell, chairman of the committee of arrangements, that the entire day should be set apart, in accordance with the old New England custom, for this important new relation, the settlement of a Pastor, who should minister to the spiritual welfare of this people. The council met at eleven o'clock A.M. in the vestry of the old Church on Holyoke Street. Rev. James H. Means, D.D., was the moderator. After a lengthy examination the council unanimously voted to recommend the installation of the candidate. They then adjourned to the Chapel to partake of a bountiful repast furnished by the ladies of the parish. At two o'clock, in accordance with the original programme, public services took place in the Church. On the following Sunday Dr. McKenzie preached his introductory sermon from the text — Romans xiv. : 7, 8 : "For none of us liveth to himself and no man dieth to himself. For whether we live, we live unto the Lord, and whether we die we die unto the Lord. Whether we live therefore or die, we are the Lord's." In this discourse the preacher set forth with great earnestness the obligations resting upon the people as well as the pastor to be faithful to the great trust committed to them.

Time will not allow me to refer to the days of prosperity and anxiety which have come to us during these five and twenty years. Loving memory recalls the forms and voices of many of the revered and loved ones, who have passed from earth ; their words of wisdom and encouragement, their generosity and sacrifice for Christ and the Church, come to many of us.

While I may not mention names I cannot allow this occasion to pass without reference to the two officers, office bearers in the Church at the time of our Pastor's settlement, who were ever faithful and loyal to the cause and Church which they loved — Deacons Stephen T. Farwell and Charles W. Homer.

Our Pastor, in a printed discourse, calls them "The Good Deacons," and of Deacon Farwell, who for thirty-five years had served the Church with great fidelity, he said : "He has been a pillar of strength

when one has been needed; his judgment, his devotion, his charity, his unalterable affection, I cannot name without a sense of personal loss and loneliness which is appalling." Of him who for twenty-four years had also served us so faithfully, Deacon Homer, the Pastor says: "He left no one to doubt whom he called Master and Lord, and he was ever ready to meet the duties and bear the responsibilities which came with his allegiance to the Church and cause which he loved. They rest from their labors and their works do follow them."

I cannot forbear from mentioning him who so heartily welcomed our Pastor as he first entered upon his work, and who for more than twenty-three years was his constant friend and helper. I refer to our revered friend, Mr. Benjamin F. Wyeth, who for thirty-nine years was the honored sexton of this Church, a man, as has been said, "whose hand and heart seemed inseparable from the Church and its service." Our friend had looked forward to this occasion, remembering the interesting services on the twenty-fifth anniversary of Dr. Albro's settlement. He had many times expressed the wish that he might be spared to see this day. We remember him with love and gratitude. And now recalling with gratitude the history of this ancient Church, the lives and character of the earnest Christian men and women who for more than two and a half centuries, by labor and personal sacrifice, have been identified with its interests and growth, and especially remembering the faithful and successful services of him who for the past twenty-five years has ministered here to a united Church and people, we look forward with the confident assurance that He who was the strength and guide of our fathers will continue to abide with us and our children after us.

Mr. Francis Flint and Mr. Charles W. Munroe followed with remarks devoted for the most part to the financial history of the parish in connection with the present house of worship. The circumstances connected with the payment for the house were related in a very interesting manner.

Letters were read from Governor Russell, Dr. Oliver Wendell Holmes, and Professor George Harris, and a telegram from Rev. Richard S. Storrs, D.D. These and other letters will be found after this narrative.

As the meeting was about to close, the Pastor made a few remarks of which the following report was given in one of the local papers: —

Dr. McKenzie spoke a few words in closing. In explanation of his morning sermon he said that in its preparation he had no figures and dates at hand, as it was prepared while in other lands and on the steamer coming home; hence he had been obliged to deal chiefly with the spiritual meaning of the occasion, although he should have liked to call many names and to cite historical facts. He stated that if it would not be considered as prolonging the anniversary too far, he would carry out his wish next Sunday. Referring to the trust which the Church officers had taken on his departure and cared for during his absence, Dr. McKenzie said that it had been amply fulfilled. The best thing he could have done was to go away, because it brought out the latent power which existed in the Church. The reason of the Church's prosperity was the willingness of all to do their part; the brotherly feeling which prevails. Long pastorates were so common in the Church that the Church did not know anything different. It did not know what it was for a Pastor to resign to go elsewhere, except in one instance, among the eleven Pastors which the Church had had during the two hundred and fifty-six years of its existence. He felt that his pastorate was a continuance of that which preceded it, in one sense, for he was a scholar of Dr. Albro and had received his training. Because he wrote a little notice of Dr. Albro, attention was called to him in connection with the pastorate. The whole history of the Church had been providential. In closing he paid a high tribute to the good men and women who had always made up the flock of this ancient Church.

THE RECEPTION.

On Monday evening, January 25, 1892, a Reception was given to the Pastor in the Chapel. The Chapel was finely arranged and beautifully decorated for the occasion. The attendance was very large, including nearly the whole Congregation, with the Clergymen of the City, the Governor of the Commonwealth, the President of Harvard College, and many Professors and Students, with neighbors and friends from other churches. It was a delightful and a memorable gathering.

Dr. McKenzie was assisted in receiving by Mr. Charles W. Munroe, Mr. and Mrs. George S. Saunders, Mr. and Mrs. Francis Flint, and Mr. and Mrs. J. M. W. Hall.

After two hours of pleasant intercourse, filled with hearty congratulations and good wishes, Dr. McKenzie was called to the platform and was presented with an elegant silver bowl, the gift of his parishioners. Upon the side of this beautiful souvenir is the monogram of the Pastor and the dates 1867, 1892; and on the bottom is this inscription: —

To

Rev. Alexander McKenzie, D.D.,

from the

First Church in Cambridge

at the

25th Anniversary of his Pastorate,

January 24, 1892.

The presentation was made by the Hon. James M. W. Hall, who spoke substantially as follows: —

My dear Pastor: — It is my pleasant task, in behalf of this Church and Society, to extend to you a hearty welcome after months of separation. Many leagues of ocean have rolled between us. Intermingled experiences of joy and sorrow have come to these households. We have listened to many preachers and much preaching, but I assure you our hearts remain unchanged in their regard for you in all your personal and official relations to us.

Some one has said, "It is not safe to praise a man until he has been dead a hundred years." That is certainly a conservative statement. We do not, however, anticipate that it will require that length of time to determine the value of this ministry.

But it is not my purpose this evening to indulge in any adulation or undue compliments as to the value of these twenty-five years. This large gathering of your people and friends speaks as no words of mine can. If I should, in a word, express our feelings, I could not do it in better language than that which once greeted our Lord on His return to Galilee after a journey across the lake, "And when He was returned the people gladly received Him, for they were all waiting for Him."

It has been thought best to indicate by a slight token our appreciation of your labors here these twenty-five years, and also to commemorate this happy anniversary. It is our desire that whenever you see this token, it may speak to you of delightful memories of these twenty-five years and of fond hopes that our union may remain strong and unbroken for years to come.

In response to these appreciative words Dr. McKenzie spoke with much feeling and evidently from a full heart. He said: —

It has been to me a source of regret that my wife and children are not here to enjoy this delightful evening. Yet I am beginning to feel at home. After a long absence it is good to look into your friendly faces and to receive your generous greeting. I should have considered the long vacation you have given me a sufficient recognition of this anniversary. If that were not enough, this gathering of friends, so happily planned and so finely accomplished, would have marked this point in our common life. But you have chosen to put in beautiful and substantial form your thought and feeling as we stand at the close of these five and twenty years. I have always admired a remark of my honored predecessor when he stood where I stand to-night. He had received a testimonial of the regard of those who were then here. He said, "I should have been surprised if I had not long since learned not to feel surprised at any kind or generous act of my people." I make his words my own, and after a long experience must say that to-night by your kindness I am not surprised. I wish that I was more worthy of all you have said, and all you have done. It is most grateful to me to have the esteem of those with whom my life is bound up. I am rich and happy in the affection of my people. I am very glad to have with us at this time of congratulation my dear friends, Dr. Peabody and Dr. Abbott,

and these ministers who are my associates in daily work, and these neighbors and friends. I am grateful for their presence and for their helpful and encouraging words. I wish that some were here who in other days served the Church. I wish we could see Deacon Farwell, with his bright, illumined face, and the tears running down his cheeks. He used to cry when he was greatly pleased. And Deacon Homer, dignified and courteous, whose sympathy and greeting were so hearty that we should have felt them through the whole assembly. And Mr. Wyeth, who would have enjoyed this day and would have made the house bright with his genial smile and pleasant word. But I must not name them. They are many who have been with us and are still in our thoughts, whose influence remains for a continued blessing.

What are we to do now but to take up the work anew and to press forward with earnestness and devotion? We have one work which holds the hope and promise of the future. We have every inducement to faithful living, and we should make the years to come better than those which have gone.

I thank you with all my heart for all your goodness, my dear people. I thank you for this beautiful form in which you have expressed your good will. I shall treasure your gift and treasure the affection which has bestowed it.

ADDRESSES.

The Second Sunday Evening.

On Sunday morning, January 31, 1892, the Pastor preached the second of the sermons with which this book opens.

The evening of that day was devoted to the closing exercises of the anniversary. There was a large attendance in the Chapel. The Pastor presided. An address was made by Hon. Charles H. Saunders, who spoke as follows: —

We have reached to-night one of the milestones in the history of this Church, when it is profitable and pleasant to pause a few moments and with gratitude look back upon some of the events of its past history. Eminent men have labored here, and after faithful service passed to their reward, but the Church for which they wrought remains to us. Although this Church was the eleventh organized in Massachusetts, it was for a long period the leading one in the colony, where synods and councils met to settle the theological questions of the day; and few have so much that is valuable and interesting in their history as this Church founded by Thomas Shepard. No one can study the lives of the early settlers of New England without being impressed with their large religious faith, their sincere piety, their sturdy patriotism, and their great trust in God. Such were the people who settled Cambridge and organized this Church. They were poor, humble, hard-working, Christian men, whose substance consisted mainly in their herds and flocks. As soon as they had set up their houses they built a meeting-house, in 1632, and on Sundays, summoned by the beating of a drum, might be seen the scattered congregation, from Newton, Brighton, Arlington, and Lexington, which constituted this church, wending their way to the rude meeting-house on Dunster Street; some coming a distance of eight miles to this place of worship. Their first minister was Thomas Shepard, a young man of thirty, and one of the foremost preachers of his time. He was of a strongly emotional nature, and it is said he never wrote a sermon without shedding tears, or delivered one without affecting some of the congregation in a similar way. The hour-glass was usually turned twice during a sermon. In this log meeting-house were often seen Governors Winthrop, Bradstreet, Dudley, Harry

Vane, and the principal men of the colony, who came hither to listen to the melting words of the pious Shepard.

After a faithful ministry of thirteen years Mr. Shepard passed away at the age of forty-four, deeply mourned by the whole colony. He was succeeded by the gifted and eloquent Mitchel, a young man of twenty-five, whose voice was melodious, and whose delivery was said to have been inimitable. So brilliant were his literary acquirements that he was at once chosen one of the Fellows of Harvard College. He died, after a ministry of eighteen years, beloved by his people, at the age of forty-three. Mr. Uriah Oakes was his successor, and was also President of Harvard College. It has been the good fortune of this Church to continue their succession with a corps of able and eminent preachers, and few can show such an honored roll of humble and pious men as those who have devoted their lives to the building up of this Church for the past two hundred and fifty-six years. It is well, therefore, for us to-night, on this anniversary, to go back to the small beginnings of the fathers who planted here in the wilderness, in 1636, this olden Church, and whose children have followed in their footsteps and maintained it.

We now come to our own time. The past twenty-five years have seen a new departure, which has made it the most prosperous period in the history of the Society, which has been made memorable by the erection of this beautiful stone Church on this historic spot, which we trust is to last into the centuries. It was a great step forward for this Church to take, and, for the time being, brought large responsibility and great personal sacrifice to its members; but, happily, it has been accomplished successfully during our Pastor's ministry, and is a most fitting memorial of the work of the present generation to the many that in the future are to come hither. I am happy to add that this anniversary finds Pastor and people happily united in their work, and this Society strong and prosperous.

We would not forget, to-night, the many changes that have come to us during this ministry, taking from us a large company, honored and beloved. We miss to-night Deacons Farwell and Homer, Judge Parker, Governor Washburn, Professor Gray, Messrs. Greenough, Hosmer, Ropes, Whitman, Melledge, Merrill, and many others, whose memory will ever have a lasting place in our hearts.

And now, Dr. McKenzie, I am sure I bring to you to-night the sincere congratulations and thanks of every member of your congregation for the faithful, earnest, and successful ministry you have rendered to this Church and people for the past twenty-five years, and I also voice them all with the earnest hope that a kind Providence may bless, keep, and prosper you, and in the future, as in the past,

permit you to continue to minister to this church and congregation for another quarter of a century; its years filled with earnest, Christian teaching, to a trustful and confiding people.

The closing address was made by the Pastor and consisted largely of reminiscences. He spoke of persons who had been prominent and useful in the life of the parish and who had gone to their reward. He gave an account of the erection of the present house of worship, which is the sixth home of the Church.

He spoke again of the manifold activities of the parish which had been greatly enlarged during the years of his ministry and are now accomplishing great results in the city, and in other parts of the country, and in other lands.

He gave the musical record of his pastorate and said that when he came to the Church the singing was purely congregational and was led only by the organ which was played by a young lady. Afterwards two men in succession had the charge of the music and a small choir was formed. In this connection he mentioned a young man, the son of one of the most prominent members of the parish, who became much interested in sacred music and was finally made the organist. To this young man, William E. Saunders, the Church is deeply indebted. It was through his influence, in great measure, that the large organ was placed in the new Church, where he rendered generous and faithful service as conductor of the music for several years.

He mentioned again the relation between the College and the Church, and spoke of the large number of students who had been connected with the Congregation, many of whom had borne delightful testimony to the benefits they had received. They have been willing helpers while here and they have widened the influence of the Church as they have gone out to their work.

In closing the Pastor reminded the people of the responsibility which is upon them to make the future worthy of the past, and he urged them to make for themselves purposes of devotion which should lead to the highest service, "For the sake of the Name."

LETTERS.

In connection with this Anniversary letters were received from many persons who are interested in the Church and its history, and some of these are added here to make the record of the commemoration more complete.

EXECUTIVE CHAMBER, STATE HOUSE,
BOSTON, Jan. 23, 1892.

HON. J. M. W. HALL.

MY DEAR MR. HALL: — I regret extremely that it is impossible for me to be present to-morrow at the exercises to commemorate the twenty-fifth anniversary of the settlement of Dr. McKenzie as our Pastor. The occasion is one of unusual interest to me, whose whole life, from early boyhood, has been covered by this long and faithful pastorate. As a little boy, I remember well his coming to us in the old Meeting House on Mt. Auburn Street. From that day to this I have listened to his teaching with deepest interest, have been greatly moved by his eloquence and earnestness, and can truthfully say that I have been inspired more by him than by any man, except my Father, faithfully to try and meet the duties set before me from day to day.

It is, therefore, the greatest disappointment to me that I cannot be present, personally to express these and other thoughts of gratitude and of love for our Pastor, with which my heart is filled.

I trust that God may long spare him to guide us with his inspiring teaching, to serve a grateful people with his gentle ministrations, and to be a powerful influence, as he always has been, in our community, our Church, and our Commonwealth, for the uplifting of his fellow-men.

I am sincerely yours,

WM. E. RUSSELL.

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296 BEACON STREET,
BOSTON, Jan. 21, 1892.

MR. JAMES M. W. HALL.

MY DEAR SIR: — I regret that I cannot promise myself the pleasure of being present at the meeting in honor of your Pastor on his return from his visit to Europe. I have long known and esteemed Dr. McKenzie, and it has been a great source of satisfaction to me that so able and excellent a man occupies the place once filled by my Father. My recollections of the venerable town cover the three score years and

ten which are the limit of a reasonably long life, and overlap them by half a decade. If this were the occasion for old reminiscences I could call up many images which have almost faded from the memory of this generation. What a difference between the new "Old Cambridge" and the old "Old Cambridge." I can restore much that has long vanished without calling in the aid of an architect. The old yellow meeting house stands there in my mind's eye, with its square pews, its threatening sounding-board, its dripping stove-funnel, and the familiar figures that filled the pews in my childhood — Judge Winthrop; good, blind, old Reverend Mr. Mellen; the Miss Howes, ancient ladies of whom I always thought when reading Goldsmith's Madam Blaize; the younger families — Reads, Frosts, Prentisses, Bateses. I feel as if I could put all these families back in their pews as a printer distributes his types in their boxes.

How many of this audience besides myself remember the deacons of that almost prehistoric period — good Deacon Walton, weak in the eyes, but strong in the faith; sturdy Deacon Munroe, with one of whose honored descendants my own nearest relative was long associated in the practice of Law; polished Deacon Hilliard, well known as one of the firm Cummings & Hilliard, then as a partner in the establishment of Hilliard & Metcalf, afterwards Hilliard & Brown, precursors of the great firm, known wherever books are known, Little, Brown & Company. Should I not love to grow garrulous over the old market house in Harvard Square and the corner grocery of Deacon William Brown, over the Anchor Tavern and corpulent Israel Porter, the good-natured landlord thereof; should I not love to draw the portrait of that somewhat adust, but sound old lawyer, Abraham Hilliard; of our three old physicians, grim, hard-drugging Dr. Gamage, gentle, innocuous Dr. Jennison, and semi-erudite, speculative Dr. Waterhouse?

You see what dangers you have barely escaped. I return from my visions of the past to the realities of the present. I join most heartily in the greeting to your beloved Pastor, and wish him a long life of useful and happy labor, and that he and his flock may remain ever affectionately and united, until he is welcomed to the larger fold of the great Shepherd. Believe me, dear sir,

Yours very truly,

OLIVER WENDELL HOLMES.

ANDOVER, Jan. 19, 1892.

DEAR MR. WHITE: — I rejoice with you in the safe return of your eminent pastor, in the quarter century's noble work he has done in Cambridge, and in the promise of the future of his pastorate — which

I hope will be equally long, and which I know, through the coöperation of such a minister and such a people, will be in the very highest degree useful in the service of our Divine Master. With heartiest congratulations to you all on this anniversary and reunion,

I remain, most truly yours,

GEO. HARRIS.

THE ANDOVER HOUSE, 6 Rollins St., Boston.

MY DEAR DR. MCKENZIE: — It is good to know that you are with us again. We have missed you. We are glad that you are back to take part in all that the future holds. I had hoped till within an hour or two that I might see you this evening, but I now find that I must return to Andover early in the evening. I wish I could tell you how much your twenty-five years have meant outside your parish. It is not often the lot of a man to make many and close friends. You have gained both, and with every new year the number will largely increase. And may the years be many, and like those that have gone in spirit, courage, enthusiasm, and power for Christ. I hope to see you soon. Meanwhile I am, as always,

Most heartily yours,

WM. J. TUCKER.

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6 ASH STREET, CAMBRIDGE, Jan. 19, 1892.

MR. HENRY WHITE.

DEAR SIR: — I accept with great pleasure the kind invitation from your Church to be present at the reception given to Dr. McKenzie on Monday, Jan. 25.

Although I have other engagements that evening I feel very sure that I can be present and offer my greetings before the reception is over.

With many thanks for the courtesy shown me, I am,

Very truly yours,

EDWARD H. HALL.

CAMBRIDGE, Jan. 26, 1892.

DEAR DR. MCKENZIE: — I was very sorry that I could not look in upon your reception for a few moments last evening, but when the time came I did not dare to venture it. I want to congratulate you upon your safe return, and upon the many cordial and affectionate greetings that you have already received and that are still awaiting you.

Very truly yours,

GEO. W. BRIGGS

CAMBRIDGEPORT, MASS.,
Jan. 26, 1892.

REV. ALEXANDER MCKENZIE, D.D.

MY DEAR BROTHER: — If not too late, will you accept my congratulations upon the completion of the twenty-fifth year of the pastorate of your Church. It is an occasion deserving all the notice it has received, especially in these days when the pastoral tie is so easily sundered. I rejoice heartily with you in the large success that has attended your long ministry to one people.

Hoping your present relations to your charge may continue happily for many years more, with abudant tokens of the Divine pleasure all the time, I am,

Yours very sincerely,

A. E. REYNOLDS.

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28 BEACON STREET, BOSTON,
Jan. 19, 1892.

MR. HENRY WHITE, Cambridge, Mass.

DEAR SIR: — I thank you cordially for your kind invitation for Jan. 25, and regret keenly that imperative pre-engagements prevent my having the pleasure and honor of accepting it.

Yours truly,

JOSEPH COOK.

THE CONGREGATIONALIST,
1 SOMERSET STREET, BOSTON, Jan. 23, 1892.

MY DEAR MR. HALL: — I should be delighted to welcome Dr. McKenzie home again, and so would Mrs. Dunning. We should enjoy sharing with his people their pleasure next Monday evening.

I am sorry to say that a prior engagement will keep us from going to Cambridge. But our best wishes mingle with the chorus of welcome which will sound sweeter to your minister than anything he has heard since he left these shores.

Sincerely yours,

A. E. DUNNING.

CONGREGATIONAL HOUSE, BOSTON,
Jan. 20, 1892.

DEAR SIRS: — It would give me and Mrs. Boynton great pleasure to add our greetings and congratulations to your beloved pastor on his return home; but I am called away to-morrow on business of the Society, and shall not be within reach. We should like to see you all as happy as we know you will be, and to see his smile and hear his

eloquent response to your welcome. May God bless him and you in your most happy union.

Yours sincerely,

GEO. M. BOYNTON.

HON. J. M. W. HALL,
MR. HENRY WHITE,
MR. FRANCIS FLINT.

MILWAUKEE, Jan. 23, 1892.

HENRY WHITE, ESQ.

DEAR SIR: — Your invitation of the 15th, inviting Mrs. Frost and me to be present at a reception to Dr. McKenzie, on Monday, Jan. 25th, is received, and I am pleased that your committee remembered one who is so far away from Cambridge, but who was and still is a loyal son of the First Church in Cambridge. It would give Mrs. Frost and me great pleasure to be present on that evening to welcome Dr. McKenzie and meet the members of the Church, but it is impossible for us to attend, and we can only send our best wishes and regrets.

The list of members of the committee which you sent sounds like a roll-call of old friends, and there are few pleasanter things that I can imagine than to be able to be present at this reception. I do not believe that any student ever went away from Cambridge more loyal than I to Dr. McKenzie and his Church, and more grateful for the kindness extended him, and more sensible of the aid which he received from his connection with the First Church in Cambridge. I have repeatedly said what I firmly believe, that the influence of Dr. McKenzie and the Church upon me was second only to that of the College, and quite as valuable and necessary in fitting me for the work which I was to do in life. You may readily understand then how glad I am to be remembered as one who worked with you ten years ago and to renew my expressions of loyalty.

Please give my kindest congratulations to Dr. and Mrs. McKenzie upon their safe return, and remember me very kindly to my many friends. I hope that some time in the spring Mrs. Frost and I will have a chance to spend a Sunday in Cambridge.

Very truly yours,

EDWARD W. FROST.

BOSTON, Jan. 22, 1892.

DEAR MR. WHITE: — I very much appreciate your kind invitation extended to Mrs. Durrell and myself to be present at the reception given to Dr. McKenzie; but very much regret we shall be unable to accept, as the annual meeting of the Public Library trustees comes

that night, and being Secretary of the Board I feel that I ought to attend to my duties there, although of course I should very much prefer to be at the reception.

I wish I were able to express how much I appreciate Dr. McKenzie. His words of cheer and encouragement to the young men of the Y. M. C. A. have made themselves felt in many a life, and in the great Hereafter young men by the score will rise up and call him blessed, because of what he has been to them. His words of sympathy and cheer to me have given me greater courage and strength to perform the Christian duties that come to me, and I rejoice quite the same as though I were one of his parishioners in his safe return to Cambridge and to his parish.

Very truly yours,

OLIVER H. DURRELL.

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108 NORTH AVENUE, CAMBRIDGE,
January 22d, 1892.

HON. J. M. W. HALL: — Your suggestion regarding Rev. Dr. McKenzie's interesting anniversary, soon to take place, was received. I thank you for remembrance in connection therewith, but must assure you (in my present state of health) of entire inability by word or act to add anything to its interest. If, however, you will allow the use of a few truisms or plain reminiscences of the four pastorates beginning within the walls of the old "Yellow Meeting House" and reaching to the more stately building now in occupancy, together with the ancient one-storied "School House" that stood near the Appian Way, I will try. Sixty-six years ago, in 1826, Rev. Dr. Holmes and Abraham Hilliard, Esq., were the School Committee of Cambridge.

I distinctly remember them in the little school house mentioned on an examination day in that year; the good Doctor placing around us the red and blue ribbon, with the silver medals attached, which the town had provided; and, by the way, I have the veritable cane which the Doctor carried that day, suitably marked, which may be placed with your Parish Historic Memorials for preservation, should you desire it.

Dr. Holmes, really, was the first librarian of the Sabbath School; fortnightly, on Monday, at noon, we called at his "Study," in the old mansion, to return our books and receive others.

He regularly had quarterly "Catechism examinations," Monday afternoons, in the old "Meeting House," the scholars using the long seats fronting the ancient pulpit. I think the usual day school on such afternoons was dismissed.

Dr. Holmes preached in the Holyoke Street Meeting House, Thanksgiving day, November, or early in December, 1836. I have the

manuscript, in the morrocco cover, as he left it; also the sermon last preached, January 22, 1837, Psalm xxxix. : 7 : "And now, Lord, what wait I for? my hope is in Thee." Was this premonitory?

April 24, 1837, the good man provided a supply of books for each member of the Sabbath School. They were placed in front of the formidable square, white-painted pulpit. I almost see him, standing there as the scholars passed, each from his hand receiving a book suited to his age. He gave me "Doddridge's Rise and Progress," which I keep with reverence.

Dr. Holmes died on a beautiful Sabbath morning, June 4, 1837. At noon the bells of all the churches were tolled in honor of a good life, beloved by all, — ended!

Being to the "manner born," and the only parish member in Boston during the week days, I could give a small service to the then (1832) new parish, and did so as the Treasurer requested. I was thus early in work and interest, and this continued during the thirty years of Rev. Dr. Albro's ministry, and I may add to the year 1875 with the present respected pastorate.

Now, we can well afford to forget the days of smaller things, thank God, and take courage, for the old "First Organization" at last has attained its true dignified position, and continues its important work in an "historical" locality, with honor and usefulness to our city, ever broadening with the lapse of years in richer experiences and loyal service for the "Church of the Fathers," and a genuine spiritual uplifting of man for men.

Respectfully,

WILLIAM A. SAUNDERS.

The following messages were received by telegraph: —

BROOKLYN, Jan. 23, 1892.

To JAMES M. W. HALL: — Heartiest congratulations to Doctor McKenzie and to the Church. I trust this is only the noon of a fifty years' day shining without clouds to a golden sunset.

R. S. STORRS.

NEW YORK, Jan. 25, 1892.

REV. A. MCKENZIE: — Accept congratulations on completing a quarter century of noble, fruitful service. Your sermons have been an inspiration to me. I wish I might be present to-night.

WILLIAM B. HOWLAND.

A message of congratulation was received from over two hundred sailors and other friends assembled at the Chapel of the Boston Seaman's Friend Society.

A member of the Church, now residing in New York, sent her greeting in these graceful lines: —

To Dr. McKenzie, Jan. 25th, 1892.

With crowding guests that haste from near and far,
What multitudes of unseen guests there are!
From earth and Heaven in memory they come;
Nor is one missing from the Shepherd's sum.

C. F. B.

The Hymns which follow were sung at the morning service on Sunday, January 24, 1892.

The first was written by the Rev. Abiel Holmes, D.D., and sung at the installation of the Rev. John A. Albro, D.D., and the Rev. Alexander McKenzie.

Great God! thou heard'st our fathers' prayer,
When, o'er the ocean brought,
They, with a patriarchal care,
A sanctuary sought.

Hither Thy guidance led their feet,
Here was their first abode:
And here, where now their children meet,
They found a place for God.

Thy flock, Immanuel, here was fed,
In pastures green and fair;
Beside still waters gently led,
And Thine the Shepherd's care.

That care two hundred years attest;
Thy seal is still the same;
To every bosom be it pressed,
'Graved with Thy precious name.

Here may the Church Thy cause maintain,
Thy truth with peace and love,
Till her last earth-born live again
With the First-born above.

O glorious change! From conflict free,
The Church, no danger nigh,
From Militant on earth shall be
Triumphant in the sky.

The second Hymn was written for this occasion by Miss A. L. Hayward.

1867–1892.

Our Guard and Guide through varied ways,
  United by Thy care,
We lift to Thee our hymn of praise;
  Make Thou the song — a prayer.

We bless Thee, Lord, for all these years, —
  The consecrated past;
The memory of Thy grace endears
  All that our love holds fast.

Help us, Good Shepherd, still to be
  Faithful in service here,
Thy voice to heed, Thy hand to see,
  Guiding us year by year.

As one by one they pass from this
  Into Thine upper fold,
Whom "loved and lost awhile" we miss,
  May they Thy face behold.

Crown with Thy blessing, Lord, each day,
  The path we need not see;
We do not ask how long the way,
  If it but leads to Thee!

The Circular letter addressed to the members of the Congregation, and the List of the Committees appointed for the anniversary, will close this record.

THE FIRST CHURCH IN CAMBRIDGE AND SHEPARD CONGREGATIONAL SOCIETY.

CAMBRIDGE, January 15, 1892.

To

It is expected that our esteemed Pastor will arrive from his foreign tour in time to preach to his people on Sunday, the 24th inst., which day will be the twenty-fifth anniversary of his settlement here.

In response to what is believed to be the unanimous wish of his parishioners, that this happy anniversary be properly noticed by this Church and Society, and that a cordial welcome home be arranged for, and that some souvenir of the occasion be presented to Dr. McKenzie, committees have been appointed to arrange for a commemorative programme for the day mentioned, Sunday, January 24,

and for a reunion-reception with presentation on Monday evening, January 25.

The coöperation of every member of the Church and Congregation is invited to make these gatherings full, delightful, and memorable as they should be.

In behalf of the Church and Society,

MR. J. M. W. HALL,
MR. HENRY WHITE,
MR. FRANCIS FLINT,
Chairmen of Committees.

COMMITTEE ON EXERCISES. — Mr. J. M. W. Hall; Mr. Frank G. Cook; Mr. Lucas B. Grover; Mr. John B. Kempton; Mr. George S. Chase; Mr. Allan K. Sweet; Mrs. H. L. Howell; Mrs. George F. Arnold; Mrs. Charles P. Wood; Mrs. James P. Melledge; Mrs. Jabez Fox; Miss Emma G. Alden.

ON INVITATIONS AND FINANCE. — Mr. Henry White; Mr. William F. Stark; Mr. Joseph H. Bancroft; Mr. Charles F. Stratton; Mr. Erasmus D. Leavitt; Mr. Charles T. Russell, Jr.; Miss Elizabeth L. Willard; Miss Lilian Horsford; Mrs. William H. Raymond; Mrs. Ephraim P. Whitman; Miss Alice A. Wyeth; Mrs. William H. Neal.

ON REFRESHMENT AND DECORATIONS. — Mr. Francis Flint; Mr. Charles W. Munroe; Mr. Charles A. Phelps; Mr. George S. Saunders; Mr. Sumner Albee; Mr. George E. Mackintire; Mrs. George S. Saunders; Mrs. J. M. W. Hall; Mrs. William B. Durant; Mrs. Francis Flint; Mrs. Henry N. Tilton; Miss Mary S. Thayer.

ASSISTANTS. — Mr. Morris A. Hall; Mr. Charles W. Spencer; Mr. George W. Hyde; Mr. William E. Stark; Mr. Howard B. Flint; Mr. George B. Henshaw; Mr. Herbert L. Flint; Mr. Louis S. Chase; Mr. Lewis D. Hill; Mr. Frederick W. Weinschenk; Mr. Herbert A. Saunders; Mr. Roger Gilman; Mrs. Morris A. Hall; Miss May Grace Harvey; Miss Rosalba P. Smith; Miss Grace E. Raymond; Miss Margaret H. Chandler; Miss Margaret A. Leavitt; Miss Winnifred B. Smith; Miss Gertrude Woodberry; Miss Alice H. Stratton; Miss Angie Andrews; Miss Alice K. Hall; Miss Frances Roberts.

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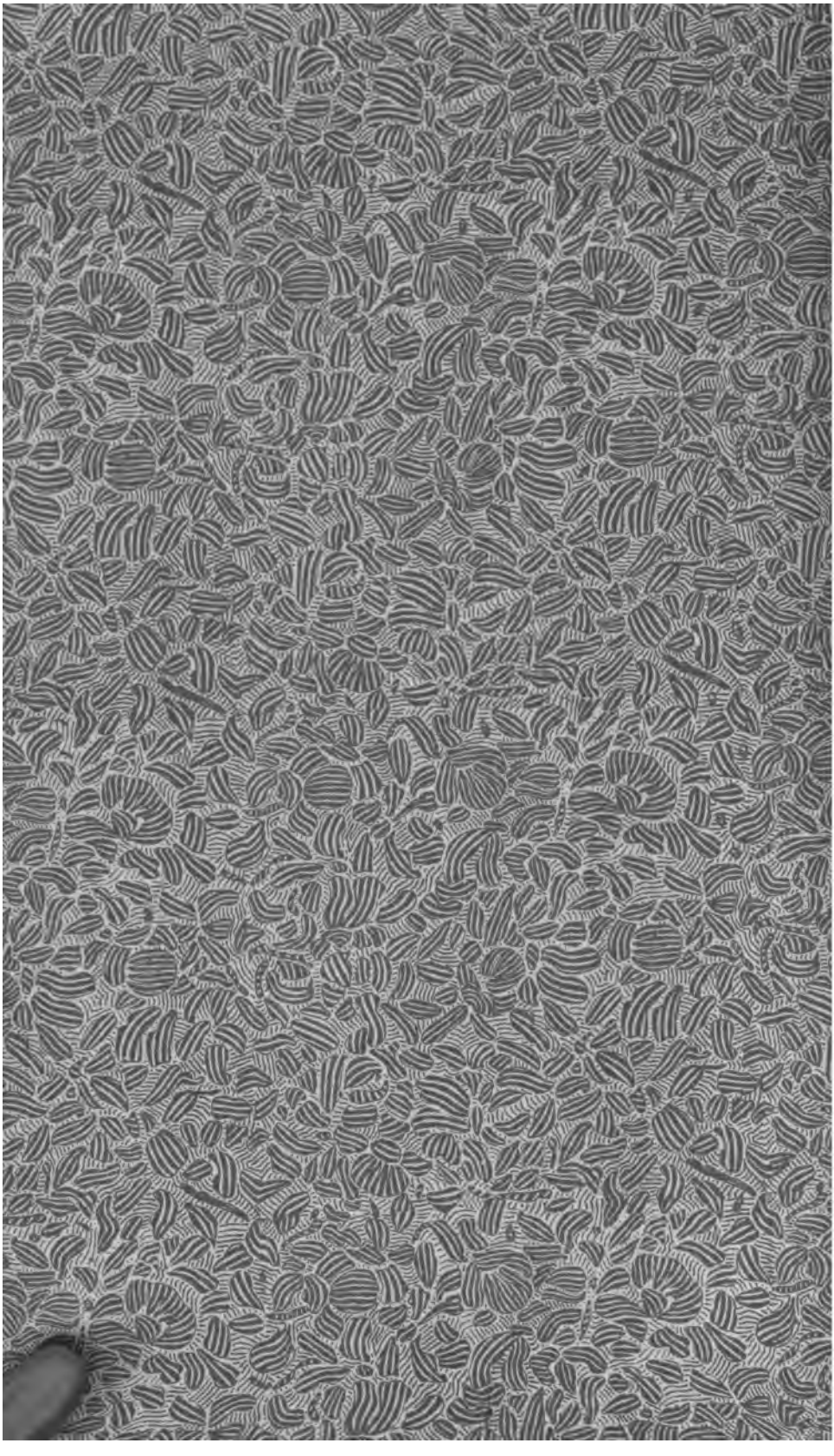

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